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Saturday, June 15, 1974

Nishimuras/Barn

Sunday Lunch June 16, 1974

Mr. Nyland: We'll have to call this Father's Day eve. We Have Christmas, and Christmas Eve. is before. Saint Nicholas Day on the sixth of December, but Saint Nicholas Eve. is the fifth. We can also say it has to go on the same cassette which we will use tomorrow at lunch. But before we talk about Father's Day, I would like to say something. One of us is sick, serious. You all know who I mean. Some complications. I heard about it this afternoon, or this evening. What does one do? Of course in the first place, sympathy, kindness and good will and then maybe prayer, individually. And then as a group maybe joining in making an attempt. You see, what is possible in a spiritual world? What is possible as a collecting of forces? How can one help to heal someone else's body? What is there in us that is pure enough? To what extent can we be a channel through which such energy could flow? How much do we know about healing of the spirits, or spirit doctors, or wishing that something could take place in which you have to have a belief. Not so much that one doubts medical science. They do the best they can, of course. That's their oath. At the same time, if they're good doctors, they also know that they know, don't know everything and although they may be alittle bit intollerant about the possibility of healing spiritually, they cannot oppose it. I would ask you, be quiet at the same time formulate if you can. Repeat after me what I say."For her sake, for a belief in her well being." It is always in the form of a prayer towards God, whatever you understand for yourself - what you might call your God, If it becomes a group God, it is on a higher level. And it is to that that I would like to just say. I say then, "dear God, please help. We do not know and therefore we are up against it. But we wish with

all our hearts, that if it is possible to make changes in such a way which seem to us useful because we don't want such a person who is now sick to die prematurely. At the same time, whatever is right will be right, but we sincerely ask you to take care of her and may the group as a whole help her to remain on Earth if that is in line with the total purpose of her life."

One can do these things many times. There is no limitation in asking spirits to help you. It is mostly a question of being prepared so that one has a right to ask. And that preparation, if it is dependent on purity also has to come from above. So in becoming humble, one wishes to be purified by the thought and the feelings one has, hoping that they may go inside with an over all plan about which we don't know anything at all and which in accordance with the bible, we simply say, "Not my will, but thine." Whatever the meaning may be for oneself to become then quite open and leaving it in the hands of those who decide these kind of things, events and happenings One does this in daily life, many times if one wishes to send whatever energy there is of oneself and particularly energy that one has made oneself so that actually it is a possession of oneself. That then when one is willing to give it for the benefit of someone else, it is constantly our problem because we are so unused to do those things in the right way. You see, one sits quiet, one relaxes. If you wish to close your eyes, you can. Because you want to exclude the happenings of the outside world. You want to be by yourself, within yourself, and within your own world because something must come from your world. It may be fed by different worlds, but one must become instrumental so that then this personality becomes a tool for the furthering of God's will. I've said several times, the way one must realize what can take place can only be understood in a state of relaxation and openness. Relaxation connected with draining as a preliminary even to sensing. So that that what is of an earthly character can disappear for the time being in the Earth again. It's a question of learning how to sense

and how to drain, how to purify oneself to the extent so that one can actually

eliminate a great many forms of energy which at that moment are not necessary and therefore you don't want them to interfere with your intentions which are then different. They come then towards your head and accumulate there. Coming from your heart to your head, it is the intensification of the wish which comes originally from your heart. And then the totality of the personality becomes engaged in that. It's not only your head, and it's not only your heart. It's also, as I said the other day, your feet. You see I mentioned then, this question of the accumulation of energy in our solar system which is dependent on the capacity of the Earth, particularly in connection with what we are in Mars and the relationship then of which we want to use is that we want this Earth to accumulate for us energy from above. And then, having accumulated it and then wishing to be humble in to receiving it, that then it can, as it were, climb up from our feet as energy then combining with the wish in one's heart, then going to one's head to be as it were, sent from there. One sends such energy towards a person from the back of your head. Not from the front. And it is not a question of your thought. Your front, the front of your head is a little bit in the way because it formulates our thoughts and puts them into words. In this case, that what comes from one's heart need not be formulated. All it should have is energy as a strength wishing to be projected somewhere in space in which there is an aim and maybe it is a sick person. And one sits then, wishes to have this accumulate this first, to have enough force. And then with an intensity of will, one sends it. For that reason the totality of a person must be there. The combination of all the different parts of oneself, sometimes concentrated in the forms of centers, but also the accumulation of all kinds of energy represented by cells of the body, and imagining, because this is a great deal the necessity, since we have no means of that kind of observation as yet, imagining that each cell of the body is turned towards the back of one's head. I say one can do this by oneself. And I would ask you to remember to see if you can try. This is not

this one little xxxxxxx attempt. Although it may have a good meaning, it is more the constancy of the wish that certain things ought to be changed in accordance with our opinion, always leaving the possibility that we do not know. At the same time, exactly because of not knowing, we can do what we think is the right thing to do.

You see this whole process is really an indication of what one should become. Someone asked me today, will I say something about Father's Day. And I said yes, I will have to mention the name, because you see we are a group and, I function every once in a while as a Father. So, when we xxxxx think about it and I try to define for myself and looking back on this last year, from Father to Father as it were, how have I behaved and what have I done that was wrong. The intentions can be there. The wish is without any question there, within me. The ability, I cannot judge about it. And only that I say the intensity was honest. Whatever the results may have been, I hope that I have not been sinful, that I have honestly tried to be what I thought I ought to be and that for that I have to leave it because I do not know since I don't have a judgment. The judgment for myself is of course my own conscience and when that doesn't tell me that I have been doing the wrong thing, or if it tells me it was wrong, the adjustment has to be made in my heart. I have to be open about that for myself to see actually, and in truth, and as a result of a great deal of Work on oneself that an 'I' can tell me the truth about my behavior, and then having in mind an aim, a certain way of comparing has to take place. To what extent was the aim actually served. You see what this all means. What is the aim of a man in living. What is it that he should really learn for himself, not only to be a man but to be completex in his manifestations and to know that his manifestations belong to him and should also belong to God, if he understands his relation between his life and life of the Universe and that therefore the different kind of manifestations which do take place should go in that

direction only, without any wish for God to return it in the form of his kindness for oneself. This I believe is a principle. I think it is necessary to learn to give, to be concerned, to really see what ought to be done by oneself, and that one should not expect any return, no return whatsoever. Just to be that, and give.

We've talked many times of what it is to love. Or what really should be involved in the wish for caring. One must always give freely. One must never expect a return. I've talked about little children, you give them They don't say thank you. Only culture asks them to say that. Naturally they don't. And so they run off and play with a toy you've given them. They don't even care to know that someone gave it. It is there to be received by them. There is no particular interest in the giver. This is when one has enough of one's own possession that you are free to give. So the kind of love and the kind of caring and even sharing has to be based on the actuality of a possession of what one has. And there always two kinds: one comes from Mother Nature, the existence of your ancestors and the conditions under which you have been conceived and were born. Whatever came as acquired characteristics ~~were~~ is just a means for being able to live on this Earth and to use such characteristics ~~of~~ as properties of oneself simply for the means of being able to live more or less reasonably. That is as far as ordinary unconscious life is concerned in accordance with the ~~Laws~~ Laws of the Earth and the laws of Mother Nature. For us as a group there is another accumulation of a different kind of facts and data and knowledge of oneself which do become possessions. They are based on that what has been given and particularly what has been taken in and the digesting of that what was given and taken in, should be in a very definite direction ~~but~~ by just allowng enough of these kind of food to give sustenance to the body and the different organs. But then the greatest part of what we talked about not so long ago of the reaction which automatically takes place, to be

changed intentionally into an activity and such energy should be used for the formation of a vehicale which can be used ultimately for the transportation of one's Soul. This is one way simply of looking at Work as a means to an end of having a Soul in which process then, that what is the vehicale serves its purpose and when the soul is sufficiently full grown it will be able to manouver on its own. So, when I say one must learn to give, you can only give from that what you actually have Worked for. That is your own by the grace of God. God allows us to make our own possessions when they are based on the principles of simplicity and honesty. Because that is the only thing that we can do for oureelves. The rest we leave to Mother Nature. Everything that accumulates within the personality and is used up for the continuation of life as a human being will be returned to this Earth. But one's inner life can be made gradually one's own property and then when you wish to give things, don't give the substance of this Earth, and don't give primarily subjectivity. Don't crystallize your gifts into ordinary things, I would say unless you have Worked for it. Now you can say, I worked in ordinary life in order to earn money and then I can buy gifts or I can give money. But it is a question of what kind of gift it is going to be. It is not just the money in buying a gift. It is that what is the intention for the purpose of such a gift or such money and in considering that, you make that as a thought and a feeling, your own.

You see it's very interesting that Gurdjieff every once in a while, perhaps not so often and perhaps not to to many, would tell about money. And since I was some kind of a treasurer for him, we had a few talks about it, nothing special. But he tried to describe to me that there is sometimes money he did not want. He called it dirty because it was not given from the right place and therefore he would refuse it. And certain times such gifts did come in and it had to be explained to him from whom, why, where was such a person, why did they do that, what was their attitude towards Work in the sense of Gurdjieff, was it right to recieve the money or should

it be returned and sometimes it was returned. It is a very high price to pay because such events took place in periods of poverty when money was really needed andwhat of course made Gurdjieff decide what he felt was necessary, I would ~~like~~ have to leave to his conscience. But that kind of a consideration struck me at the time, that not everything that looks ~~xxx~~ so the same is equal and should constantly be taken by the history which produces a result.

To some extent ~~that~~ if you understand this, it is true that each object has an origin and has an aim and has an existence, as it is being made from raw ~~xxx~~ materials, and finally produces an ultimate useful article. That is what we call a vertical line of time expressed in the final article and in consideration or looking at that what has been produced, one sees the whole life time of making that article from raw materials, or even wherever it came from usually from this Earth in some ~~xxx~~ form or other and the usage of a format solar eneggy for the production of such raw materials. [I've often thought about that because it is really what a human being is. He's not just what you see now. He is what he has been and there is a long history connected with him. Sometimes I say it is his story, the history of his life and it starts from the very beginning, what we know the same way. We only know a certain kind of history of this Earth, when it began, when it perhaps it was evolved; about which there are many theories and eons of years went by before human beings ever started to exist. So about that darkness much and much further and antiquity, further in history away from us to an origin. We don't know anything. In the same way with our own life, we don't know anything about our dark history which has brought us through father and mother to the conception of our own life. I think about these ideas and what is it actually when a man considers his life. ~~I see~~ Has he a chance to select his father and mother? You see it is a question, because when ~~they~~ we are born we are out of a certain state of not knowing about this Earth into a state

where we acquire knowledge of this Earth. You see when we are asleep physically, we wake up to a new world and it is exactly the same ~~as~~ when one says, I am in a semi-sleeping state and now I wish to wake up to a conscious and conscientious world. How do we compare that? At what time is it possible to understand whatever the history may have been of that what all of a sudden becomes a fact and which is not written up in history but somewhere in the past it statted or perhaps it just was there and existed, and then takes on a form in conception and in birth, in daily life sleeping and waking up for the day, in self consciousness as an achievement ~~and~~ from ordinary unconsciousness. Every time it has to do with darkness. Everytime it has to do with sleep, because we say in darkness and in sleep, we are in the dark. Simply because our sense organs do not function sufficiently even to make light. When it becomes an extremely important problem. Because what is it really that one tries to compare it with. What is this state that we aee in when we sleep physically. And what is the state we are in when there is a consideration of a wish to wake up with an 'I', and what is needed for the realization of such possibilities. I start to compare then every once in a while this quesion of ~~xxxx~~ physical sleep. Where are we and what is there as a possiblity of intensification so that we really reach a deep sleep. A deep sleep ~~really~~ simply means that everything that was functioning in ordinary life in our so called waking sleeping state has been erased or left alone. Dreams are made in the periphery of one's sleep and they are also recalled. But the further we go in that, in sleeping when we could try to sleep essentially there will be less dreams, and if we actually have deep sleep which is a very definite term, we know about. Because it exists in some ~~xxxxxxxx~~ religions, we are then out of contact with the periphery of our daily life and in ~~the~~ deep sleep there are not dreams. It is at that time that we become open to the possibility of other things. In dreams we are not but we interpret them and many times we think that they come from a different source and sometimes its possible that that

actually takes ~~mix~~ place and that in deep sleep we are affected by conditions of an outer existence of life mostly of a spiritual kind, because in deep sleep we are only susceptible to that what is not of this Earth. ~~But~~ And if certain information has to be given it has to be received in such a state where there is no possibility of dreams interfering and no desire for wishing to interpret. I've thought about these things many times because I remember Gurdjieff mentioned once to me how diffiucult it was for him to reach a sleep without dreams. Of course comparing it, and experiencing such things for myself, of course my aim became them, I want to have a sleep without dreams, I want to have depth in my sleep, I want to be able to lose whatever there is of my ordinary sense organs ~~that~~ which quite definitely are instrumental in some formulations of dreams, to be able to go down to the greatest ~~of~~ depths possible for me and there to be in that kind of intensity of sleep . Because in that kind of a deep sleep, there are no further connections between the centers and I have lost completely all thought and feeling regarding ~~more~~ my ordinary superficial behavior, and it is in deep sleep that life actually becomes free and since it is free there, it is possible to make a contact and in thinking about that I don't want deeams if I can help it but I would like any kind of information that is helpful to me including ~~information that is helpful to~~ influences, let's say for my health to be reached in a certain state where it could be taken in by me in a good way without having the interference of ordinary little dreams. I'm not saying very much against dreams. To some extent I would like to say much of it is a waste of time, a waste of energy, of very little value, although intriguing, and of course of interest. But when it comes to the problem of how does a ~~man rest when he is~~ ;;;;;;;;kkkkkkkkkkkkkkkkkkkkkkkkhhhhh,,,,,,,jjjjjjjjjjjj

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a man rest when he is in his physical sleeping state. I say, the sooner he can leave the connections between his centers and make the centers free, the more chance there is for each center to regain a state of health, and for that we don't k need a dream. But since there is life furnishing that health, it is a state in which life has become really much mx more free than in ordinary existence on Earth. Now I compare this to the changing over as a result of an attempt mf to Work on oneself, ~~that~~ of that what starts to exist as an awakened state, and that for that particular purpose one has to understand one's sleep during the day. And so I advocate a deep sleep during the day in the sense of an unconsciousness. It means in comparing it to what we just now talked about that during the day when I'm active I try to eliminate all the diffeeent thoughts and feelings which are superficial, and which contribute of course to my daydreaming. That what I hope and hallucinate about. The diffeeent things that I ~~accept~~ expect more or less or the memories I have of my past hw which were to some extent useful when they occured, but have very little use when they're not active anymore, that is when they have no further reality. And that the whole process of whating to Work on oneself is always to try to eliminate the feeling and the mind as activities, so that they will not interfer with the affect an 'I; can have on ~~you~~ me after it has been created. And so looking at this I, 'I' say for me that is a spiritual form for which I must prepare myself so that then that preparation I will eliminate the different obstacles which would be in the way of my 'I' trying to tell me things and to the processes how to become impartial to all of that what belongs to me in my so called potentiality. Which two potentialities are still in existence but are encumbered by their ordinary existence of this Earth and the requirements of the laws, to fulfill the laws of Mother Nature. And in understanding that in that way, I say I don't want to have any thoughts interefere. I don't want to have any feelings interefere beeause then that what takes mx place as a result will be a separation of the three centers even in my daily life, even if my

unconsciousness and then with what I would like to call my 'I' as coming from above has then a chance to tell me what has to be done because then within my deep sleep of the day I will be able to receive information which touches my Magnetic Center. That is the way I look at Work and I feel it is necessary to tell you about it for several reasons, but I will mention a few. You lose yourself in day dreaming. You are talking about all kind of conditions of ordinary life. I call it sometimes philosophizing and you must not allow it in your meetings. You must not allow people to talk about ordinary affairs which have no connection with Work. It is far better to have a meeting of half an hour in which you talk diligently and reasonably and clearly about actual attempts of eliminating the obstacles in your daily life and the openness which is required for an 'I' to go down as deep as possible within the interior of your own life within yourself reaching if possible your Magnetic Center. Those are the thoughts and feelings you should express because when they are the formulation of the actuality of your wish and the actuality of your awareness, they are not in ~~your~~ the way. They become for the process and development in emotional state, a development of a Kesdjanian Body, and for the process of an awareness and the development of a Soul, the sign posts expressed into terminology of this Earth. Those are the thoughts and feelings in relation to Work itself to keep you in the right direction, so that when you then become active in wishing to be observed, in wishing the continuation of immortality to remain in existence and in wishing to understand the concept, I say many times of simultaneity in which the mind itself is completely free from all associations. If that can take place, then you're quite certain that your sleep ~~during~~ in the day is not disturbed by day dreams but will actually receive information that is useful of a spiritual nature. Because such information which then is given comes from above through your 'I' as a medium and then given to you for your benefit to be able to grow with that

and then hoping that in time by much practice youx will be able to touch the xxx center of your life. So I feel that when you talk about Work, you must be much simpler about it and much more give actual experiences.What are you doing during the day, where and when, when the thoughts come to you for an objective faculty, the delivery it xx will give you, the deliverance and that what will give you at that moment of wanting to see the totality of what you really are. The atonement which is necessary for a further understanding of the unfoldment of your potentialities. You see atonement means at one ment. It is that what is then connected and combined as a result of first separating from each other into a new unit of existence And we call them still centers, but in the processes of wishing to Work, they statt to grow out into something of much more substance And then when one talks about one's Work, one talks about the three body unfoldment of that what is a spiritual growth ~~actually~~ naturally spiritually because your body does not have to be considered anymore. It becomes of course ultimately nothing else but a carrier of the feelings and the thoughts and in time it will become the carrier of emotional energy as Kesdjan and Soul as expressed by the awareness of life. So this is the way xxx I would like the meetings to go over into and in that direction I would advise you not to waste too much time. I would ask you to be strong enough to tell some people, read first, come to this meeging prepared. It is alright. We talk about all kind of things, but let's keep one thing in mind, that is Work for the sake of God. The understanding which must be is xxxx constantly based on the love of oneself in relation to that what one wishes to become. This is a purity of love I talk about, because it means I don't wish to return anymore to what I have been. I only have one aim, to become a Man. So my aim is fulfilled and then I will received that what is due to me as a result of my intense activity. So it is with that in mind that I work and I do not look for any kind of a gift from above and only the consideration on the part of

God to allow me to live in situations where this particular aim could be fulfilled and accomplished and accomplish the result in the direction of a harmonious man.

Side Two:

And so I think about what is it to be a Father. ~~Practically~~ Logically, if there is a Father, there ought to be a family. Logically there has to be understanding between members of such a family. Quite logically the Father has to indicate what is necessary for that, how to be a family. And the father stops at just telling that there ought to be a family because this kind of a father that we talk about is not interested in punishment. A father, if we consider that as a Father's Day has many nights in which he has to consider what he has done during the day and that many times he may come to a conclusion that a little bit of selfishness crept in, and that there was a little bit of a desire in the sense of vanity ~~of~~ and of being recognized. Sometimes even a little desire of acknowledgment and all such things must be considered if a father actually fulfills his function, that is to care and to love and to give and not expect any return but stop at the point where there is enough clarity for those with whom he has contact to see what they have to do. The children continue where the father leaves off. The children ~~make~~ make art out of the nature of their father and it is necessary to see what is now meant, what is it when one cares. One wishes with ~~all~~ all one's heart to create conditions for the person's one cares for so that they then will receive, first an impetus, a desire for their own growth, which as we say sometimes that what is required is to be able to touch a person in the ~~proper~~ proper place where ~~physically~~ physically we talk about the place that is still to be touched as an achilles heel. Emotionally we talk about Magnetic Center as a center of one's life. Intellectually there are the two glands which have to be set in motion, the pituitary and the pineal. Those are the three points for a personality where that what can take place can only take place from such points as a center and so the consideration of wishing to reach and to touch that what is really required there is given this form of perfection in wanting to show

that what actually could take place without forcing, without becoming selfish in giving and at the same time not expecting anything in return like many times I compare it with the Sun who just shines on all the good and ~~x~~ all the bad of this world. That that has a reason for the existence within itself as a Sun, that each person should try and aim to become complete within himself, so that there is no further necessity of being acknowledged and no nedessity anymore of going out to wish for criticsm, but to simply take that what is without any desire to contradict or further to explain, but just as a father to be a father. I mean by that the creation of such conditions which are correct for the person one cares for so that not only such a person is affected in the right way and that by means of the explanation of Work, that that what is required for the intellectual center to become as a means of a higher rates of vibration of the different brain cells, that in that process, the pineal gland and the pituitary are touched, so that they can start functioning and that that what is still unexplored territory, I say above the temples of the Lord, is actually set into motion. Then it will be possible in the creation of such conditions that the person one wishes to create the conditions for will understand the selflessness which quite necessarily must ~~accomplish~~ accompany any wish for the creation of conditions for sometone else. It's very important to see that, ~~xxxxxxx~~ because selfishness is still dependent on the wish to receive a return. When that has been elimnated it is quite easy to be selfless. It also presupposes that that what is given can be understood as a gift without having to be returned and only to see that the gift is used and that the impetus which may be the result and perhaps I hope sometimes, results in wishing to Work on oneself will have results of benefit for the person who Works. That is the repayment, but it belongs then to a different kind of a world and not one's own. And all that one has to compare it is with the joy which takes place in Heaven when someone on Earth wishes to understand

himself and prays to God to furnish him with an 'I'. We talk about these conditions of how to love each other. We've said many times what is necessary for a relationship. You see it is not so easy, because it means also that one must know what to do and what to say, and what not to do and not to say at the proper time. One must know when and how and why because one must understand also the life of someone else. One must evoke in such a person a desire, and such a desire has to come at the right time, becomes it depends upon the constitution of that person and maybe if one does not understand it right. We say every once in a while, it's not the right psychological moment. But I think it's much more than psychology. It is really an emotional state of sensitivity. One must feel these things. It's not to be given in any kind of a word, no instructions can even be taken from a book, because even if you wish to imitate, it still has to have the character of your own wish and in the sensitivity range of one's feelings, one knows very well what is truth and what is just imitation in this kind of relationship there is no chance and no place for ersatz. It has to be real, small as it may be but it must be in principle truthful Then one can hope for the desired result assuming that one knows what the result ought to be and leaving it completely to the possibility that perhaps one does not know very much, that the Sun does not know what is being done with his heat and light when it shines on the Earth. It is of no further concern to the Sun. And so one gives and one must learn to free oneself from the desireability on the part of oneself to hope for that what ought to be and when thatxow what one wishes for, to be that for the ske sake of sometone elee and it turns out to be different, one has to admit that one was ignorant. At the same time, it does not mean that one changes one's attitude, because I always say when one once loves, one loves in eternity. When once it is pure and honest, it will never be forgotten and when it is then brought back to one's mind it statts to become warm like

one's heart. We have to learn many things of this kind in our relation to each other and I will try to remember it whenever I can. It is not that I make confessions. You see there is this other side. You have to take me as I am, because I cannot really change very much. Moreover I have my own life, my aim, my wish for consciousness and conscience, my wish for development - my own wish based on my own life for growing, for evolving and for further understanding of what might be in store for me when I leave this Earth and leave my body here. Whatever that may be for myself with that aim, with which includes different attempts we make regarding the possibility of growing up in the sense of Work and the creating of certain conditions which are conducive for that kind of purpose. I cannot change very much about that and only up to the point where I believe it is right to do what one does or I do, and then I must leave it judging my results to see if perhaps I was wrong and every day to see if what was not done today should be done tomorrow. I would say under the different condtions and circumstandes and the different ways in which one's life becomes manfest, it is sometimes very difficult to adhere to a clear aim and sometimes one tries constantly with an honest wish that that what then could be done might then ~~leave~~ Lead to an aim which is desirable. One must live wtih one's conscience everyday. One must have a constience which like a clock indicates the time allotted to oneself, and that at certain moments such a clock gives an alarm as a form of explosion of one's emotional energy. Sometimes becoming a little distructive in the behavior form of oneself and the realization that too much energy at any one point is not desirable for the continuation of one's balance. One must learn to live with one's self without in the beginning wanting to change it but after that when enough data ~~has~~ have been accumulated to Work like hell to create Heaven. We are in purgatory. That happens to be our particular ~~state~~ fate. That is the fate of Mother Nature in the cosmic ray. I do not know what is below us, if we wish to call it Hell. I don't know what is above us, if we want to call it Heaven. I do know two things.

On my two shoulders are two ravens telling me about the underworld and the world above. I listen with my ears and I want to digest within my brain and allowing for the possibility of the usage for the road between my brain and my heart which gradually is being built. That information which I receive from both sides can become mixed sufficiently for a further understanding, indicating a form of behavior. And I will allow a certain quantity to be digested in the presence of another quantity, also allowing the quantity to be determined by that what is within me. And if I start to think about what is it really that makes me wish to Work before I so called have an 'I', what is it actually that I could consider the center of my own universe. And expecting then this center to tell me what ought to be done from the periphery, I come to the conclusion that the voice which is there in this Magnetic Center is completely covered up, and that I really cannot understand and that much of it, what is being said, is completely inaudible. Only at times in prayer, in being quiet, in allowing things to take place, and letting them take place as they have to take place, in allowing the forces of my Karma to be what it is and how it must manifest, just then becoming acquainted with that what is the course of my life in my life time. I look back and I see many times the reasons why I am now what I am, thinking that I know a little bit more about what I actually am, as compared to a year ago. And with this added knowledge that I hope that God will not take away from me, there is a necessity of again and again putting that into myself as an investment increasing the capital worth of myself and deriving from it an interest in the continuation of what I wish to beoome. In that way perhaps you understand what a Father's Day ought to be. That what a father wishes ought to be considered. You can still say No. You have a right to do what your conscience dictates to you, because I don't want to be like my father was in one moment of his life. I will tell you about it because I've never forgotten it. We were religiously brought up. And we went to church, the children

and my father, my mother when she could, every Sunday. And once my father in talking about that at breakfast table said, you are free. If you don't want to go to church, it is all right. Add that was a very little statement on the part of him, because we were many times disciplined to do certain things for a certain length of time until the discipline could be taken away. And here my father left me freedom. I didn't know how to take it, because I was quite young. At the same time I had a definite feeling that every once in a while going to church was not so nice, and sometimes riding a bicycle in the sunshine of a Sunday morning was quite appealing and so one morning at breakfast on a Sunday, I said in the presence of the rest of the family as I had decided not to go to church that morning. My father was quiet. He didn't say anything and it's not that I assumed that it wasn't right because after all he had said that and it was a promise to me And so after breakfast as we got up from the table, and we went into the corridor he took me by the hand. He stood me in front of him, put his hands on my shoulder, looked at me and he said you know, Willem, I would like you to go to church. For me it was a breaking of a promise. I went to church of course. How can one resist that kind of begging, and at the same time to be quite honest, I hated my father. So it always has been in my mind, many times in my heart, that I do not wish to make any mistakes, not of that kind. That although I will indicate and suggest every once in a while what I think may be right, that I cannot either demand or expect that what I'm saying is right or is acceptible. If there is a question I will always answer it to the best of My knowledge. But when something is really asked that I feel I have no right to enter into that world, I will not do it because I don't want to break the promise to myself not to interfere with the growth of someone. So that in that sense, my conscience can remain clear, although I am quite pronounced and definite in the sense of definite ideas and perhaps even my conviction based on my own experinece. I do not wish to be considered a person who prevents someone else in his life's development. I just want

to tell you because on Father's Day I will make a vow for myself to remember my own father and to see what he had done, and perhaps quite well meaning, and by this time giving him the benefit of the ~~knowledge~~ doubt which he may have had ~~toward~~ about me. But that in order to profit by such an experience that we will try in all honesty for the next year to keep the Barn in mind where it is placed in my mind, to keep the group in my heart allowing whatever space may be needed and hoping that I will have the strength to continue with the execution of an ideal and to use whatever there is of that kind of energy for the sake of God to remain truthful and always considering that what might be right for someone else in the first place, and only afterwards, considering myself. I think Gurdjieff wouldn't mind if he heard it. Perhaps he can hear it and if he does, I will not feel ashamed. To Gurdjieff. And so a little bit of music. You must not philosophize too much about music. I play because I wish to play. Sometimes I can say certain things by means of that kind of language. But don't try to interpret it too much. All that is needed is for yourself to be very quiet, open, to be what you can be at that moment and let different tones, tonalities, rhythmns penetrate ~~within~~ into you. Become as clear within yourself, as relaxed as you can be. Drain yourself if you have to. Allow muscial tones to enter as I've said before in three different ways: your head recognizing certain melodies and tone and also sounds; your heart feeling rhythmn and combination of harmony and cacophonic or actually Mode Temporea clavia (?) idea, and your body to be sensitive to rates of vibrations. These three different impressions will form within you a combination, the result of which you will have a kind of a feeling or a kind of a mind, a kind of a wish to say or not to say, or in some way or other understanding something of this possible three foldness within yourself. And that is all that is needed. No further interpretation, because if you asked me what it meant, I would try to play again the same thing.

Sunday Lanch:

Sunday Lunch:

MR. NYLAND: Will we talk a little more about Father's Day or was it ~~long~~ enough last evening? Apparently it was long enough because there's not much time left now. And what can I add; the relationship you as a group towards me and me regarding you. It's a very good thing to continue to consider it. In what respect are we doing the right thing? What is it in me that has to be changed? What is it in you that has to be changed? If we want to work together, you have to consider that, in regard to an aim that we want to achieve. On that we have to be very clear what this aim is. We talk about Gurdjieff. We talk about Work on oneself. We do it at the expense of our own life sometimes by keeping on living in poverty and wanting to associate with each other for the simple purpose that we want to be reminded. We are not an outfit that is interested in making money We just get along barely with our living and we spend always what we receive. At the same time when ever it is necessary that we do certain things, there always will be some form of money available, but mostly it is in our own Work, that is what will make the group. Not money that you pay It is sometimes I call it a necessary evil because if the emphasis is too much on that, you lose track of the reality of your life as an expressed purpose for your inner life development. You see we have to become Man. Gurdjieff was a man and taught. He was not primarily an author. He had to become one because of his accident. Unfortunate perhaps for him, most likely fortunate for us, because what would we have if we did NOT have those two books? We would have a memory and reports of different people, like Ouspensky who was close to him and also wrote about him. We would have other books of people who so called knew the "unknowable Gurdjieff." But would that be engugh for what we have now with ALL AND EVERYTHING in which different things are made clear and spelled out. Try to imagine how our life if it would actually be a gooup would ~~be~~ we stick together just because

there is a little memory of Gurdjieff. We will only stick together as a Group if we can develop qualities which belong to a balanced man. And that is the aim we constantly will talk about also in the future. How can we simplify Work so that you can eat it when it is palatable and it doesn't have too many little bits of nonsence surrounding it. How to become simple in expressions. How to use the words properly without wanting to go into detail about too much what the word is meaning, and only what you know by your own experience what is the meaning for you in your life. And the result is a language of your behavior. That's the most important part of how you will become as a man behaving in accordance with your inner life predominating and wishing then this inner life to develop and create for you a conscience and an conscience, consciousness and conscience, that you really can become a man. Because even if we describe Gurdjieff and see him on photographs, it is not as yet sufficient and for that reason, it is very good that he did write. But our aim is not the study of ALL AND EVERYTHING in order to enjoy his reading. In relationships with each other and the formation of a family, there is a chance that something can remain in existence to be carried over as it used to be in the olden days from father to son or from one generation to another by word of mouth and by behavior forms and indicating by example of how one should be in ordinary life profiting by the different ways by which people have developed and that they became mature and because of that could remember that what was in a village and a relationship between people and based on sincerety and tryth, because if there was a bad egg he would be forced out of the village because he couldn't exist there. Whenever a certain kind of a sin was committed in relation to that what were rules, such a man was not tolerated. He had to get out of the village. If he had a child with a woman and was not married and he didn't intend to marry her, he was cast out. That was a rule of morality and it was a very strict one, and Gurdjieff

grew up in that surrounding. Gurdjieff lived his life indicating what was Work. He did not need to be an author. There are many books that need not be written and we can do without, very well. There are many teachers who don't know ~~xx~~ anything about the application in daily life because they limit themselves to a little bit of a section of life and then give rules for it, but they never will become harmonious and they never will be some able to meet conditions of life as life will give them and to see how to ~~met~~ meet them because they are too narrow minded. What we wish to create with this Barn, is a life in miniature with all the different aspects which all members can testify to and relationships which are based on an actual understanding of the psychological, physiological and spiritual development of a man, a realization of what we are and then to join together for ~~what~~ a purpose, an aim in order to understand first ~~xxxx~~ oneself and secondly to continue with the explanations of esoteric knowledge as ~~have~~ has been ordained from above. If you can see this life in that light, if you can see that that responsibility becomes more and more important because of the conditions of our culture or civilization, then you will ~~see~~ feel that you are doing something quite worthwhile, for ourselves, for our children, and for all those people who wish to be in contact with Gurdjieff and the ideas, that they can understand the ideas, truly , honestly and simply and not too much encumbered by all kind of personal interpretations. I hope that we can for the rest of the year and let's say until next Father's Day, if that is a good date, that we try to purify our thoughts and our ~~thoughts~~ talks and our studies, try to extract essential values finally coming to quint-essential ~~values~~ existence and in that way reach that what is the most important aspect of oneself, the solidity within and the impossibility of changing that solidity and destroying it as a result of outside conditions influencing us. We have to be, and we have to learn to be quite strong to be patient about it because it is a long process. There are many things to be undone

We've lived for many years in unconsciousness and there are many crystalizations that belong to our unconscious life. Gradually we will find the ways and means to uncover, how to undo such influences, to become liquid, I've said once before. Sometimes even vaporize them and afterwards condense them again to a new form in which life can exist in greater freedom. So I hope we can live a little bit longer. I hope that we can reach in this particular wish for development for a group and if such development can be represented by an octave that we go through the Do-Re-Mi of chaotic states and confusion, of misunderstandings, but constantly wishing to reach the state Mi which perhaps in that octave is us, and from there to go across a little bit of a bridge. On the bridge knowledge changes into understanding and the understanding is permanent in regard to the ordinary Do-Re-Mi. In ordinary life Do-Re-Mi , Mi-Re-Do is like a little circle which continues to occupy your mind and in your heart you have no particular way of fastening it there because all the time the feelings will wish to go back to your solar-plexus. In your physical behavior you are very much affected by what is already crystallized out as behavior forms and for that you need flexiblity. If we can actually live together for a little while and understand it on that basis and make honest attempts there is a chance that we go across that Fa bridge and reach a country of an understanding, a wish to Work to be selfless, and to kill selfishness whenever it interferes with our then common aim. In the eyes of the Lord, I say many times to give it a certain background because nothing of this ordinary life can be understood unless it is projected against a spiritual background. We can say it differently, we live in the Law of Seven. That is our ordinary phenomenal world. We must find out what is the quintessence of the seven. And wwhen we discover that it is a triunity and the Law of Triamonia then we know that that what is required is first is the beginning of the Do with our intention, then the second the Fa, the greatest difficulty of crossing a threshold and then the Si-Do the final solution of all different forms of intensive cooordination of that what we are relaxing

regarding
that what is tense and being able to think freely in the terms of awarensess and to have a chance actually to let one's heart go in the direction of wishing to communicate, to share, and to care for each other. That I hope We must all Work for it if you wish And if you feel you cannot do it, sit down quietly until you can make up your mind. With your mind made up and a wish on the part of your heart you may be able to take just a few steps. But if it is positive it is right. If ~~it is~~ you are negative the road for you will have to lead away ~~xxxx~~ from this Barn. We want man. We want people who are honest, sincere, not hypocritical. We want a desire on a part of each one of us to become more and more in balance. And that I hope for, and I would say I promise for myself that I will try constantly to have that in mind day after day, trying not to deviate from that kind of aim. When I make that pledge on FAther's Day, I wish you would hear it in the way I mean it . ALso I wish that you can correspond to that, responding in unity in an understanding of this kind of aim for me which is really exactly the same as anyone's aim for himself. So in the name of Gurdjieff, I hope we have a good year with a great deal of understanding again and again in simplicity expressed without too many words and every once a sigh of suffering.
To Gurdjieff. So victor, we will play a few pieces.

Transcribed: Adeline Green 1/31/78

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